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in sectional meetings throughout the city. They are still not elected by direct popular vote.

B. The County

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Under the Republic and the Kuomintang, a county was run mostly by a single person called the magistrate, though at times he was also assisted by a few department heads of his own choice. Now, the county people's council, according to the Communist Constitution, consists of a Head, a deputy-Head, from 21 to 31 members, and 10 heads of administrative departments, namely (1) civil affairs, (2) public security, (3) finance, (4) grain, (5) taxes, (6) industry and commerce, (7) agriculture and forestry, (8) transportation, (9) culture and education, and (10) health; with others to be added when necessary.

As a concrete example, the Representatives' Conference of Lung Chang county is described below, though it was an institution of the pre-Constitution stage. In Lung Chang the first session of the Sixth Representatives' Conference convened from December 1-5, 1951. It consisted of reprsentatives who were recommended by the different occupational groups. In the first period, the voters did not appreciate the right of suffrage which had been given to them. When they were asked to go through the different stages of election, they considered it a sheer waste of time. As a result, the method of recommendation by the different groups and decision by mutual

634 negotiations was adopted. However, the debate in the session was found to be very useful because a great deal of misunderstanding due to conflict of interests among the different groups was cleared up. After the session, a standing committee was set up to supervise the handling of the resolutions passed and to be the liaison between the citizens at large, the congress, and the government.

C. The Hsiang

633 A hsiang council can have a head, a deputy-head, 3 to 31 members, and also four or five department heads.

On the national and provincial levels, power is in the hands of administrative organs, but on the county, the hsiang, and the municipality levels, power is exercised by both (1) the administrative organs and (2) the organizations of the people themselves.

The People's Congress on a county or hsiang level exercises the same functions as the Provincial Congress, which is covered by the Article 58 of the Constitution:

1. to ensure the observance and execution of laws and decrees;
2. to draw up plans for local, economic, and cultural development and for public works;
3. to examine and approve local budgets and financial reports;

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source in La-ba Ngyu (Mt. La-ba) to the west of Shih-ku. and forms the main valley of Shih-ku li. The villages on the south bank of the stream are, from west to east, T'ao-hua-ts'un 桃花村, Shih-t'ou-ts'un 石頭村, A-na-wa 阿那瓦, Chu-wu-ts'un 竹武村, Ch'ou-chung-ts'un 丑中村, and Chu-yüan-ts'un 竹園村 a little west of Shih-ku. On the northern bank of the stream, from east to west, are the hamlets of Kao-ku-ts'un 高古村 and Ta-chu-kou 打朱溝; among the mountains is the hamlet of Shih-chih 時支; thence again on the valley floor and the foot of the hills, Cheng-hsiung-ku 正雄古, Pai-ting-ts'un 白丁村, Pan-p'iao-ts'un 板票村, Lo-lo-chai 猓猓寨 and Lo-kuo-ching 鑼鍋箐.

Ch'iao-t'ou li and Lu-tien. — Ch'iao-t'ou li consists also of a valley watered by a stream called the Ch'iao-t'ou Ho 橋頭河, but it is much more sparsely populated. The south-western corner of this li converges with Lao-chün Shan, and is bordered on the west by Lu-tien li 魯甸里.

In this *li* Lu-tien (Na-khi Lu-dü) is the largest village. Directly south of Lu-tien, near the Ch'iao-t'ou li border, is the hamlet of Ta-mi-ch'u 打米杵 (Pounding rice pestle). It was also called the Ta-mi-ch'u 打米處 (Place of the pounding of the rice), for all the peasants of the region used to come to pound their rice there. In Na-khi it is called Nda-muan-ch'u. (*See* p. 30[illegible]).

Chü-tien li. — To the north and east of Lu-tien li and Ch'iao-t'ou li is Chü-tien li 巨甸里, the largest village of which is Chü-tien on the Yangtze. The northernmost hamlet is T'a-dza, (T'a-ch'eng 塔城), and the northern border of the li is T'a-ch'eng Kuan 塔城關 (T'a-ch'eng Pass) (PLATE 155). Opposite T'a-ch'eng is a small ferry which plies east to the Chung-tien territory east of the Yangtze, and is known as T'a-ch'eng tu 塔城渡. To the west of Chü-tien li is the territory of the prefectural city of Wei-hsi.

Most of the villages, as may be surmised, owing to the very mountainous nature of the country, are in the Yangtze valley, and these villages have already been mentioned in their proper place.

THE ANCIENT DISTRICT OF T'UNG-AN 通安州

In the twenty-second year of the period Chih-yüan (1285), the Chün min Tsung-kuan fu, or the Yamen of the military and civil Governor of the Circuit of Li-chiang was abolished, and in its stead there was established the office of Hsüan-fu-ssu, or Pacification Commissioner. The latter according to the *Li-chiang fu chih lüeh* Vol. 上, ch. 4, fol. 34b, resided at La-pa-ts'un 剌巴村 this is the present Shih-ku, then under the control of Chü-chin chou 巨津州. Afterwards it was transferred to the east of the ancient T'ung-an chou in the territory called San-tien 三甸. The Hsüan-fu-ssu controlled the fu-magistracy of Pei-sheng 北勝; also seven chou, viz., Lang-ch'ü 浪渠, Yung-ning 永寧, Shun chou 順州, T'ung-an 通安, Pao-shan 寶山, Lan chou 蘭州 and Chü-chin 巨津; the hsien of Lin-hsi 臨西, the present Wei-hsi, was also in his dominion.

At the time of Kublai Khan's arrival (in 1253 or the beginning of 1254), in the territory known as Li-chiang, the town of Li-chiang did probably not exist, but the Circuit of Li-chiang 麗江路 was established in the 13th year of Kublai Khan's reign as Emperor of China (1276). Apparently the nearest place of

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173 634 any size to what is now Li-chiang was T'ung-an, for the *Yün-nan T'ung-chih* says that in ancient days there stood only the native yamen or palace, without a wall. In 1659 T'ung-an chou was abolished and absorbed by Li-chiang.

Li-chiang still meant only the magistracy of Li-chiang, for it says in the *Li-chiang fu chih lüeh* that the Circuit of Li-chiang was changed to a magistracy in the 15th year of Hung-wu (1382). However a district is always named after its largest town. As to when the actual town of Li-chiang came into being, the records keep strangely silent.

The first wall began to be built in 1723. Li-chiang has now no wall and a remnant of it only exists to-day around the ruined yamen.

The *Li-chiang fu chih lüeh*, Vol. 上, ch. 4, fols. 34b–35a, states that T'ung-an chou, now no longer existing, was three li east of Li-chiang fu.[5] Its ancient name was San-t'an. The P'u hsieh man 濮獮蠻 (P'u-hsieh savages) dwelled there. They were followed by the Mo-so-man, Ye-ku-nien, who conquered it by force. In the Han dynasty (206 B.C.–A.D. 24) it was the land of Ting-tso hsien 定笮縣, subordinate to Yüeh-sui Chün 越巂郡. In the T'ang dynasty (618–906) the name Ting-tso was changed to K'un-ming 昆明, subordinate to Sui chou 巂州. It was raised later to K'un-ming Chün 昆明軍 (military district of K'un-ming). After the reign of T'ien-pao 天寶 (about 756) it became the Yüeh-hsi Mo-so chao 越析麼些詔 (Mo-so Kingdom of Yüeh-hsi). In the third year of Hsien Tsung 憲宗 (1253) of the Yüan dynasty, it submitted to the Empire. In the fourth year of Chung-t'ung 中統 (1263), Mai-liang (a Na-khi chief called A-liang 阿良 in the Mu Chronicle) was made civil governor of San-t'an 三睒管民官. In the 14th year of Chih-yüan (1277) T'ung-an chou was established under the Circuit of Li-chiang. During the Ming dynasty there were no changes. In the Ch'ing dynasty it was reduced and merged with Li-chiang fu.

The *Tu-shih Fang-yü chi-yao*, ch. 117, fol. 19b, has the following to say about T'ung-an chou:

"It is now to the east and near the suburb of the governing fu-city [Li-chiang]. In ancient days it was in the land of Tso Kuo 笮國 and its name was San-t'an. The Man (Savages) called it Yang-ch'ü-t'ou 漾渠頭 [this name I have found in no other work relating to this district]. In the Han dynasty it became the land of Ting-tso hsien 定笮縣, subordinate to the commandery of Yüeh-sui. In the T'ang dynasty Ting-tso was altered to K'un-ming, belonging to Sui chou. It was raised to K'un-ming Chün and became the land of K'un-ming. After the reign of T'ien-pao, about 756, it was conquered by the Yüeh-hsi Mo-so chao. Afterwards it was absorbed by Nan-chao. In the Sung dynasty (960–1252) the P'u-hsieh man[6] dwelled there. [Apparently in

[5] E. Chavannes in his "Documents historiques et géographiques relatifs à Li-kiang" in *T'oung Pao* and in Bacot "*Les Mo-so*" p. 164 states that according to the *Yüan Shih* the administrative seat of T'ung-an chou is east of (the) Li-chiang at the foot of the snow mountain. This is correct as far as the statement goes; I believe however that the river Li Chiang (Yangtze) is not meant but the town of Li-chiang. As T'ung-an chou was within the loop of the Yangtze, it could be called either west or east of the Yangtze. The Li-chiang records are quite explicit and state that T'ung-an chou was three li east of the town (Li-chiang), and the map accompanying these records shows it there. Therefore the river Li Chiang could not have been meant. The Yangtze, either west or east, is more than seventy li from Li-chiang.

[6] These were two tribes, the P'u and Hsieh. All the different works I have consulted mention

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ancient days it was the land of the P'u-hsieh tribes, who were defeated by the Mo-so Ye-ku-nien during the reign of T'ang Wu-te 武德 618–626.] They were ruled by the Mo-so chiefs until the Sung dynasty when the P'u-hsieh again gained the upper hand."

[This will explain the gap in the Chronicle of the Na-khi kings who during the period between 1101–1125, start again with the stranger from Mon-

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the various P'u tribes, but there is no P'u-hsieh tribe. The Hsieh supposedly were a different clan, who dwelt together with the P'u in the land which now comprises Li-chiang and were the original inhabitants of the country. Chinese records speak of two tribes as residing in the Li-chiang district, viz., the Mo-so (hsieh) erh-chung man 摩些二種蠻. Are we to understand that the Mo are the Mo-so and the Hsieh the tribe formerly associated with the P'u? Both are spoken of in Chinese works as the Mo-man 摩蠻 and Hsieh-man 溪蠻.

I propose here a conjecture which may serve as a basis for further investigation.

I have held the opinion that the Mo-so (Mo-hsieh) and the Na-khi are identical, that the former is their Chinese name and the latter their own tribal name. After much thought and research on my part this assertion I have come to doubt for the following reasons:

First the Chinese chronicles never mention the name Na or Na-hsieh, but they state that there were two tribes, the Mo and the Hsieh, the character used is pronounced "*so*" when it refers to the tribe, according to the *K'ang-hsi Dictionary*. They also mention the P'u and Hsieh who were the aborigines of the district of Li-chiang. However, nowhere are the Hsieh separately mentioned and I have come to believe that the Chinese word *hsieh* is merely a transcription of the Mo-so word "*Khi*" which sounds like hsi, but the initial is actually a palatal German "*ch*." *Khi* in Mo-so (or Na-khi) means "*man*" (not man = male). Therefore they would have been spoken of as the P'u-khi and the Mo-khi, the people of the P'u and the Mo (tribes).

As to the Na-khi the people of the Na tribe, they were a branch of the Ch'iang and migrated south from their home in northeastern Tibet. They settled among the P'u and Mo. The P'u were driven into the hills and the Mo and Na occupied or kept to the plains and valleys.

The Na were apparently not numerous but they had a religious literature and the name Na = black was perhaps given them by the Mo-so because they were darker skinned than the aborigines of the Li-chiang territory. They adopted the Mo-so language and were gradually absorbed by the Mo-so. Yet the religious cult of the immigrants, the Bön Shamanism plus their own demonolatry, was adopted as the religion of the people of the Mo-so (hsieh) tribe by their chiefs. It is difficult to trace the original culture of the Mo-so, it was probably the same as that of the Lo-lo their neighbors, who with them are classed as *Wu-man* = Black barbarians by the Chinese.

There are two types of writing in vogue in Li-chiang, a syllabic phonetic type, very similar to that of the Lo-lo script, and a pictographic. The former, of which little is known nowadays, may have been the script of the Mo-so, while the pictographic script was that invented by the Na-khi, both being read in Mo-so with an admixture of Na-khi. The language now spoken in Yung-ning may be the aboriginal Mo-so tongue, yet they have no written language. It is also possible that the syllabic type of writing was brought by the Na-khi and was discarded later in favor of the pictographic much easier to remember than the syllabic.

Certain primitive ceremonies as the propitiation of Heaven or Muan-bpö, at the performance of which neither books or priests are needed, show that there is more than one tribe involved. Yet there exist ancient Na-khi manuscripts pertaining to the Muan-bpö cult: the texts reveal that the ceremony is akin to that performed by the Ch'iang and therefore is of Na-khi and not Mo-so origin. A modified Muan-bpö was later adopted by all the different tribes or clans and this would explain the discontinuance of the use of priests and books, for the former only can read. All the people bearing the family name Ho, which is considered a genuine Na-khi name, perform their Muan-bpö at a different time than the families bearing the Chinese-sounding family names of Chao, Yang, Wang, etc. It is here that we may learn who is Mo-so and who is Na-khi. However all the non Chinese people of the Li-chiang district, irrespective of family name, call themselves Na-khi, while the name Mo-so is resented.

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golia called Yeh-yeh as the first generation of their line (*see* Chapter VI, pp. 71, 73). The kings were called Ta-ch'iu-chang 大酋長 (Great chiefs of the tribe).]

"Afterwards the Mo-so conquered that territory. In the beginning of the Mongol dynasty (1253) a civil official was established to govern San-t'an. In the 14th year of Chih-yüan (1277) that name was changed to T'ung-an chou. It remained unaltered during the Ming dynasty. The native sub-magistracy (T'u-chou), controlling the families of 13 li, was in charge of a sub-prefect of the Kao family." The family were originally natives of Ho-ch'ing. Kao Ch'ing 高清, who was the son of Kao Ssu 高賜, a native of Ho-ch'ing, was sub-magistrate of T'ung-an chou during the reign of the Na-khi chief Mu Shen 木森 (1434–1441). He had married the daughter of Mu Shen, who survived him by 54 years. His son, Kao Lu 高祿, became hereditary T'ung-an sub-prefect. Thus it appears that the first place in the Li-chiang district was San-t'an, which during the reign of Kublai Khan became the T'ung-an chou. The latter place must have been near the suburbs of what is to-day Li-chiang. Apparently Li-chiang grew up slowly, and was an unimportant place until it absorbed T'ung-an.

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prostrate others still erect, tragic witnesses of the once magnificent forest, covering now waste land. Here, at an elevation of 10,700 feet, parrots (*Psittacula Derbiana*) fly in flocks from grove to grove, chattering noisily.

We descend through pine forest to a small meadow, and emerge at the foot of a huge, vertical limestone cliff into a circular basin, in which are several hamlets collectively called T'o-k'ö-shĕr, or Ch'ang-sung-p'ing 長松坪 in Chinese (H-M., Tsasopie).[2] North of the last hamlet, situated on a spur, is a small hill with tall pine trees, whence the place takes its name: The flat of the long pine. On the top of the hill is a lovely spring and an excellent camping place. The district is known as La-bpu (La-pao li in Chinese), and comprises not only the small villages of T'o-k'ö-shĕr, on the spur but also the many villages in the deep valley which here extends east into the Yangtze, and those on the western bank of the Yangtze proper.

2. THE DISTRICT OF LA-PAO OR LA-BPU

The district of La-pao (La-bpu), the ancient Pao-shan chou 寶山州, is 245 li north of Li-chiang, and 170 li south-west of Yung-ning. During the Han dynasty (206 B.C.–A.D. 24) it belonged to I chou[3] and was the land of the district (hsien) of Hsieh-lung 邪龍. During the Later Han dynasty (25–220) it belonged to Yung-ch'ang Chün 永昌郡. In the T'ang dynasty (618–906) it was conquered by the Mo-so-man. In the beginning of the Mongol dynasty (1253) they submitted and their villages (those belonging to Pao-shan chou) were called Ch'a-han hu-lu-han 察罕忽魯罕. In the 14th year of Chih-yüan 至元 (1277) there the magistracy of Pao-shan hsien was created. In the 16th year (1279) it was raised to a chou belonging to the circuit of Li-chiang. No changes were made during the Ming dynasty (1368–1643). A native magistrate (T'u chih-chou 土知州), by name Lo 羅, governed its six li (Communes).

Excerpts from the Tu-shih Fang-yü chi-yao (ch. 117, fol. 20a)

[The brief statement in this work regarding Pao-shan chou makes gross error, when it states that it is east of Li-chiang; this is, of course, wrong, for 245 li east would be in Yung-sheng (Yung-pei), east of the Yangtze. The name Pao-shan chou still occurs on the Li-chiang district map and is to the north of 'A-k'o (Chinese, Ngai-k'o 岩可) on the west bank of the Yangtze. It further says that it is 130 li south to Ho-ch'ing fu 鶴慶府. This is also incorrect, for Hǫ-ch'ing is 80 li south of Li-chiang and the latter place is 245 li south of Pao-shan chou.]

The region which comprises the present-day La-bpu and known during the reign of Chih-yüan (Kublai Khan) (1279) as Pao-shan chou, was captured by force by seven brothers who belonged to the Mo-so tribe. This happened during the T'ang dynasty. At that time La-bpu consisted of seven stockaded villages of which the largest one was called Ta-kuei 大匱 [the Li-chiang records

[2] Another example of the Na-khi mispronunciation of Chinese words ending in a consonant, Tsa-so-pie = Ch'ang-sung-p'ing.

[3] The Han dynasty I chou comprised parts of Yün-nan and Ssu-ch'uan.

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state that the ruins of it are still in existence and are east of Pao-shan chou]. The other six were called Lo-pang 羅邦 [this may be the origin of the Na-khi name La-bpu], Lo-ssu (also called Lo-ssu-wei 羅寺圍), Ngai-ch'ang 礙場 [perhaps the present Ngai-k'o, or Na-khi 'A-k'o, south of Pao-shan chou in La-bpu (PLATE 100)], Pien-t'ou 卞頭, Tung-po-lo 當波羅 [undoubtedly the present-day Dto-bpo lo, or Chinese Tung-po-lo 東波落, in the li of La-pao], and, finally, Tang-lang-chiang 當[illegible]將.

It is recorded that these seven brothers separated and resided each in a village. When Kublai Khan came in 1253 to attack Ta-li, that is, the Nan-chao Kingdom, he crossed the Yangtze at Pien-t'ou 卞頭 and came to Lo-pang and thence to Lo-ssu-wei and Ta-kuei, etc. Their headman submitted and their villages received the name of Ch'a-han hu-lu-han.[4] In the 14th year of Chih-yüan (1277) the district of Pao-shan was created and in the 16th year (1279) Pao-shan was raised to a chou.

La-bpu is an ancient historical region. The first Na-khi chief migrated to this district from Lou-t'ou 樓頭, that is, the present Yung-ning, which the Na-khi call to this day Lü dü (Land of the Lü). More than 20 generations of his descendants succeeded him. The name Pao has been retained to this day in its present appellation of La-pao, which the Na-khi call La-bpu.

[So much for the historical part available.]

3. FROM T'O-K'Ö-SHĚR TO THE FENG-K'O FERRY

La-bpu proper is a triangular basin, sloping steeply towards the Yangtze, and is separated from T'o-k'ö-shĕr by a limestone spur. It is composed of many Na-khi hamlets, such as Dshi-shi-wùa, Nda-bpu, La-zä, etc. The mountain spur forming the western wall of the Yangtze gorge is pierced by the Yü-lv-t'o (La-bpu Stream) which divides the La-bpu basin, and flows east through a deep rock gate (Shih-men 石門) into the Yangtze. A trail leads through this terrific ravine to the banks of the Yangtze, 500 feet above which is situated the village of La-bpu 'A-k'o (Ngai-k'o), built on both banks of the La-bpu Stream. The trail into La-bpu from T'o-k'ö-shĕr crosses a gap, elevation 10,400 feet, over the separating spur. It then descends steeply into a deep valley which leads to the La-bpu villages. To the north is a huge limestone mountain with cliffs; it is here that the T'ai-tzu Kuan is situated.

Instead of descending to the ravine bottom we skirt the northern mountain-side high above the gorge through groves of pine, oak and pear trees, a typical xerophytic vegetation such as one encounters elsewhere in the Yangtze valley. Flocks of parrots disport themselves in the pine groves, but other birds are scarce. The trail is narrow and is obliterated in places by landslides. The schistous rocks are split into small fragments. In and out winds the trail at 8,400 feet elevation, skirting lateral ravines, the largest of which, called Ssi-

[4] It seems that the name was originally Ho-lo-ko 和囉哥, and was rendered by the Mongols, Hu-lu-han; the *I-t'ung chih* states that the old Mongol name was corrected to Ho-lo-ko. The name Ho 和 is a distinct Na-khi family name. All Na-khi were known as Ho who did not belong to the ruling class. The Na-khi chief of the seven villages, of which Ta-kuei was the largest, who submitted to Kublai Khan, was apparently called Ho-lo-k'a, and as he belonged to the tribe which the Mongols called Ch'a-han-jang (White Jang) they gave his district the name Ch'a-han hu-lu-han, transcribing his name in Mongol fashion.

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CHAPTER VI

CHUNG-TIEN 中甸

634 The district of Chung-tien, situated north of the Yangtze loop, forms an inverted pyramid, the apex being its southernmost point, the broad base of the pyramid adjoining the new province of Hsi-k'ang the former Ch'uan-pien 川邊, or frontier of Ssu-ch'uan, commonly known as the Tibetan Marches. Chung-tien is called Ndzu-dü in Na-khi, and in Tibetan rGyal-thang.

Only the southern half of the region is inhabited by Na-khi, as the district of Bbĕr-ddĕr, which adjoins the Yangtze on the east and the mountain range of A-nà Ngyu (A-nà-ngv, An-nan-ku 安南古, also known as Pei-ti Shan 北地山) to the north; beyond are Tibetans only.

The district of Chung-tien is divided diagonally from north-west to south-east by a stream known to the Chinese as the Chung-chiang Ho 中江河. They call the upper part the Shih-to-kang Ho 碩多岡河, while the Na-khi call the entire stream the Yü-ndo gyi. It is however better known as the Chung-tien Ho 中甸河. It debouches into the Yangtze above the 'A-ts'an-gko gorge. Its source is to the north of Pei-ti Shan (A-nà Ngyu). The lake of Chung-tien is called Ts'ao Hai 草海 by the Chinese and Nda-bpa Ḳhü in Na-khi; the Tibetans call it Na-pa Tsho.

361 The seat of the magistracy is Chung-tien, whence the district derives its name. Chung-tien is situated at an elevation of 11,500 feet on a large grassy [243] plain too cold to grow anything but wheat, and is inhabited by about 200 families, mostly a mixture of Chinese, Mo-so and Tibetan. Its geographic [131] position according to Major Davies is latitude 27° 50′ and longitude 99° 45′. [548] To the north of Chung-tien dwell the notorious robber tribe, the Tong-wa (sTong-wa), the Chinese Tung-wang 東旺.

634 173 The *Hsü Yün-nan T'ung-chih-kao*, Vol. 12, ch. 9, fols. 11b and 12a, states that during the Han dynasty Chung-tien was in the hsien of Sui-chiu 遂久, subject to Yüeh-sui Chün 越巂郡. Sui-chiu was west of Yung-ning, and is the present Chung-tien. Under the Shu Han (221–264) it belonged to Yün-nan Chün 雲南郡. In the Sui dynasty (590–617) it was the Mi chou 靡州, controlled by the Tu-tu fu 都督府 (Yamen of the military governor) of Jung chou 戎州 (this is the present-day I-pin 宜賓 (Hsü chou 叙州) of Ssu-ch'uan). In the T'ang (618–906) it was also known as Mi chou. Under the Mongols (1280–1367) it belonged to the circuit of Li-chiang. In the Ming dynasty (1368–1643) it was in the prefecture of Li-chiang. In the Ch'ing it remained unaltered. Wu San-kuei 吳三桂 rebelled and gave the land of Chung-tien to the Dalai Lama of Lha-sa.[1] In the fifth year of Yung-cheng (1727) it came under the control of Ho-ch'ing. A Chou-p'an 州判 (District judge) from the chou of Chien-ch'uan (a magistracy between Ta-li and Li-chiang) resided there. In the 21st year of Ch'ien-lung (1756) a change was

[1] According to the Mu Chronicle this was in the year 1668, during the rule of Mu Yi (1608–1692), chief of Li-chiang.

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made and a sub-prefect was sent, subject to Li-chiang fu. To-day it is a separate magistracy known as Chung-tien hsien.

The same work, Vol. 18, ch. 25, fols. 5b to 6a, states that Chung-tien in ancient days had no wall, but in the eighth year of Yung-cheng (1730) an earth wall was built, two li in circumference, with four gates. It was rebuilt in the 24th year of Ch'ien-lung (1759) by the sub-prefect Hai Mi-na 海米納.

The Chung-tien district is 360 li broad and 546 li long, that is, from north to south. It is 1,455 li from K'un-ming. East to the Li-chiang border is a distance of 230 li and west to the Wei-hsi 維西 border 130 li. South to the Li-chiang border 284 li and north to the Li-t'ang T'u ssu 裏塘土司 border in Hsi-k'ang 280 li. This is reckoned from the town of Chung-tien. South-east to the borders of the Li-chiang territory is 150 li, north-east to the Li-t'ang border 120 li. South-west to the Wei-hsi border 140 li, and north-west to the Wei-hsi district border 210 li.

There are two towns in the district, the larger being the prefectural city called Ta-chung-tien 大中甸. South 80 li is the territory of Hsiao-chung-tien 小中甸.

Eighty-five li north of the city of Chung-tien is the village of Ko-tsa 格咱 and 200 li west of the city is the village of Ni-hsi 泥西. It is also stated that the land is high and mountains are numerous; frost and snow descend early, the winds are biting and cold; the soil is hard, and the five grains cannot be grown. The peasants are poor and the land unfertile; the lamas are of great importance and are the real rulers of the country.

A large lamasery is situated at the foot of Fo-p'ing Shan 佛屏山 (Buddha screen Mountain) 10 li north of the city. It belongs to the Yellow lama sect and is called Kuei-hua Ssu 歸化寺 (Lamasery of the transformation). In 1901 there were 1,226 lamas living in the monastery. Other lamaseries are: Pai-chi Ssu 白雞寺, Ch'eng-en Ssu 承恩寺 and Ta-pao Ssu 大寶寺. The first belongs to the Yellow sect and is located near the city on the top of Chu Shan 主山, the second is more than 20 li east of the city and belongs to the Red sect, it has over thirty lamas. The third is 30 li south of the city and pertains to the Yellow sect.

It is extraordinary that nothing is to be found in the Chinese records which relates to the district of Bbĕr-ddĕr (Pei-ti 北地) and its marvellous limestone terrace, Bbĕr-p'ĕr-dtĕr.

I presume that owing to the difficulty travelers experience in reaching certain parts of the district, difficulties which are mainly physical, it has been neglected by the Chinese and therefore next to nothing is to be found in their records.

Few are the travelers who have visited the remote parts of Chung-tien territory and those more difficult of access, as, for example, Bbĕr-ddĕr, which has been reached only by the Dutch missionary Kok, James Bacot, Handel-Mazzetti and the present writer. Handel-Mazzetti doubts that Bacot traversed the entire Yangtze gorge which cuts the Li-chiang snow range, but thinks that he probably penetrated it as far as Pen-ti-wan, to which place one can use pack mules. It is certainly strange that in his book, LE TIBET REVOLTE, Bacot is silent about the narrowest part of the gorge, known as the Hu-t'iao-chiang, and the villages beyond, inhabited not by Mo-so but by Chinese from Ssu-

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173 (1742), the Li-su robbers rose, and so he joined the army, and fighting them with energy he acquired merit, and was appointed hereditary Yen-chiang 沿江 T'u-pa-tsung (Native sergeant of the Mekong river bank). The office was handed down to Kuo-chün 國俊; after his death Hsin 信 inherited the office. After the latter's death Chao-chang 朝璋 inherited. He died in battle in the 12th year of T'ung-chih (1873). His son Wei 渭 died of illness in the army. His grandson Chiu-hsi 九錫 assumed the position.

* * *

There was established what was called the Northern circuit and the Western circuit on the Mekong. The Northern circuit (Pei-lu) was ruled over by a T'ŭ-ch'ien-tsung 土千總 (Native lieutenant). His ancestral seat was the territory of K'ang-p'u 康普 and extended east to K'ang-p'u Pai-ngai Shan 白巖山, 30 li; [5] south to the Nu Chiang 怒江 (Salween) 50 li; west to Wo-lu-ngai ch'iao 窩路巖橋, 30 li; north to Ngai-wa-ngai ch'iao 巖瓦巖橋, 70 li.

His first ancestor was Nan-chu-yu 喃珠由, who governed the affairs of Kung-lung 工龍. He led his drilled soldiers to attack the Li-su robbers, whereupon he acquired merit, and was rewarded with the office of hereditary T'u-ch'ien-tsung. The office was handed on to Shih-lu 世祿. The latter was succeeded by Liang-pi 良弼. After his death, his son Wen-han 文翰 assumed the position. The present T'u-ch'ien-tsung is the Nan T'uan-shou 喃團首 (Nan, head of the Militia).

The Western circuit (Hsi-lu 西路) was ruled by a T'u-pa-tsung (sergeant) who lived hereditarily at K'ang-p'u village 康普村. His territory extended to the east 10 li from the Lan-ts'ang Chiang (Mekong); south 15 li to Kan-lan-mu 橄欖木; west to the Salween (Nu-tzu Chiang 怒子江), 150 li, and north to Cha-lo-ching 渣洛箐, 80 li. In the seventh year of Yung-cheng (1729) Wang-lien 王連 captured and chained many prisoners and assisted in extirpating the Li-su robbers. He died in battle.

A memorial being granted, the hereditary title of Hsi-lu T'u-pa-tsung (Sergeant of the Western circuit) was transmitted to his son Shih-chio 世爵. The latter transmitted it to Jung 榮. In the military duties connected with the subjection of Yün chou 雲州 [6] and Ta-yao 大姚 [7] he acquired merit. He was rewarded with the Lan-ling 藍翎 (Raven plume) and also the rank of Shou-pei 守備 (Second Captain). Jung died and his son Chi-jen 吉仁 inherited the position.

● [634] Wei-hsi district has to-day a total of twenty-one t'u-ssu or native officials.

[5] This mountain, written more correctly Pai-ngai Shan 白崖山, extends from north to south and east of a lower parallel range which hems in the Mekong. Valleys extend to the Mekong at various places. The range stretches north towards Tung-chu-lin and forms the western valley wall of the Chung-ch'iu Ho 中秋河.

[6] Yün chou, now called Yün hsien, is south of Hsia-kuan and Meng-hua about six to seven stages.

[7] Ta-yao is north-west of Ch'u-hsiung about four stages, and about eight stages from the capital via the northern route, Wu-ting, Fu-min 武定富民.

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now to be two sergeants in office), responsible to the Wei-hsi magistrate. They attended to the affairs of A-tun-tzu, Ta A-tung 大阿董 (the Tibetan Dang or Dang-po[6]) and Hsiao A-tung, also Tung-ti-kung 動地公, Hung-p'o and other villages. 622

"The A-tun-tzu native lieutenant for generations had his seat at A-tun-tzu, and his territory extended east to Lu-k'a 路卡 adjoining Yeh-chih, 240 li; south to Ch'a-li-p'o 察利坡 adjoining the territory of Ssu-ch'uan, 100 li; west to Hsü-kung-ts'un 敍工村[7] adjoining Hsi-ts'ang 西藏 (Tibet), 200 li; north to Pi-yung-kung-ts'un 必用工村[8] adjoining Ssu-ch'uan, 200 li. In the seventh year of Chia-ch'ing (1802) Ho Liang-tou 禾良斗 was ordered to lead his native [barbarian] soldiers to attack the K'ang-p'u Li-su robbers. He acquired merit, and was rewarded with the raven plume, and confirmed as the hereditary A-tun-tzu lieutenant (T'u-ch'ien-tsung). The office was transmitted to his son, Ssu-na Weng-hsüeh 思那翁學. Ssu-na died and the office was inherited by Kung-pu 工布 Weng-hsüeh. Kung-pu died and his son, Ting-pan 定邦, inherited the office. In the fourth year of T'ung-chih (1865) he acquired military merit, and was rewarded with the fifth grade raven plume.

"The A-tun-tzu T'u-pa-tsung, in co-operation with the lieutenant, restrained the barbarian peasants, and guarded the borders of Ssu-ch'uan and Tibet. In the seventh year of Chia-ch'ing (1802) Sang Shang-ta 桑上達 went to attack the Li-su robbers at K'ang-p'u and acquired merit; he was rewarded with the raven plume, and was confirmed as hereditary native sergeant (T'u-pa-tsung) of A-tun-tzu. Shang-ta handed down his office to Lung-pu 隆布, the latter to Pu-kung 布工. During the reign of T'ung-chih (1862–1874) he acquired military merit, and was rewarded with the fifth grade raven plume. Pu-kung died, his son, Ch'un-hua 春華, also died of illness, and his grandson, Wen-han 文翰, being still a minor, his mother attended to the affairs of the orphan."

* * *

2. COLOPHON ON MANUSCRIPT MAP IN K'UN-MING PROVINCIAL LIBRARY

"In the olden days A-tun-tzu belonged to the Tibetans. When Chung-tien and Wei-hsi came under the government of Yün-nan, the native officials were abolished, and transferable officers appointed. The first Chinese official in A-tun-tzu was a Tan-yao wei-yüan 彈壓委員 (a Delegate repressing violence) whose duty it was to control the frontier. At first A-tun-tzu came under the rule of Li-chiang, and later under Wei-hsi. At that time the Tan- 634

[6] དངས་པོ , A-dang is half Chinese and half Tibetan, the Tibetan name is more often written Dang དངས ; according to P. F. Goré the inhabitants are known as Dang-po-wa དངས་པ་ which means angry or hostile people.

[7] Hsü-kung is the last village north-west of Te-ch'in (A-tun-tzu), and west of the Mekong, on the eastern slopes of the Kha-wa-kar-po range on the Tibetan border.

[8] Pi-yung-kung is on the east bank of the Mekong, south of the Ssu-ch'uan (now Hsi-k'ang) border.

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yao wei-yüan was abolished and a magistrate appointed in his stead. The boundary, where the district is surrounded by the four snow ranges, has not yet been delineated.

"It is believed that the border of the district extends east to Pen-tzu-lan, adjoining the Chung-tien and Ba-thang (Pa-t'ang) districts and the Yang-tze. In the north it extends to Pi-yung-kung 必用工, the Ch'a-li Hsüeh-shan 茶里雪山, and to Yen-ching on the Ssu-ch'uan (now Hsi-k'ang) border. The A-tun-tzu district according to Chinese records comprises about 1,000 square li, and 12,000 inhabitants. There is much snow and the climate is raw and cold. The inhabitants are mostly Tibetans and Mo-so [Na-khi]; a few Chinese, also Moslems and natives of Shensi several ten families, also reside there. There are in all four Hsiang 鄉 (suburban districts), viz., Mou-ting 茂頂 [also written Mu-ting 慕頂], A-tung 阿董, Pen-tzu-lan (Pong-tse-ra), and in the west Chiang-hsi 江西. In ancient days there were two native lieutenants, and two T'u-pa-tsung, who ruled over the peasants.

"Arable land is very scarce in the district, and dry grains only are grown. Therefore taxes which are 10 per cent in Wei-hsi, are only 8 per cent in A-tun-tzu. There are over 10 lamaseries in the district belonging to both the Red and Yellow sects. The Catholics are said to have over 100 believers. Of the inhabitants of A-tun-tzu half are lamas. Outside of the few merchants who reside in the town proper, the people are all farmers and shepherds. Salt is taken by them to Chung-tien and Wei-hsi and exchanged for victuals. The main products imported are tea and sugar, while musk, wool, felts and salt are exported. There are no craftsmen or laborers. Rich mineral deposits are found throughout the district. The town of A-tun-tzu possesses a yamen, a school, and a jail. As the inhabitants are ignorant of the Chinese language, and are unable to govern themselves, a Chinese magistrate was established."

(*Translated from manuscript notes attached to an unpublished A-tun-tzu district map in the Government Library in K'un-ming.*)

3. KHA-WA-KAR-PO RANGE (MOUNTAIN OF WHITE SNOW)

The finest mountain range in north-western Yün-nan is undoubtedly Kha-wa-kar-po (written Kha-wa-dkar-po or Khwa-dkar-po) which forms the Yün-nan—Tibet border and the western wall of the Mekong valley (in Tibetan, La Chhu, written gLa Chhu or bLa Chhu according to *Dict., Thib. Lat. Fr.*, p. 687).[9] It extends from north to south and consists of five main peaks of which the southernmost, Me-tse-mo or Yung-chih Hsüeh-shan, is the highest. Although it has never been actually measured I estimate its height to be 21,000 feet. Its Tibetan name Me-tse-mo (written sMad-rtse-mo) [10] means "Lower peak," but not in the sense of being lower in altitude, but as being the southernmost of the range. It stands out isolated towards the east of the main range and is the most beautiful peak of the entire chain, resembling an ice palace of a fairy tale, or an enormous mausoleum with gigantic steps and buttresses, all crowned by a huge, majestic dome of

[9] མཆུ [10] སྨད་རྩེ་མོ

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INDEX OF NAMES OF DISTRICTS (HSIEN) OF SZECHUAN BASIN (ARRANGED ALPHABETICALLY)

Name of District	Index No. on Figure 11	Name of District	Index No. on Figure 11
An-Hsien	16	Pu-Shun	114
An-Yo	89	Ho-Chiang	128
Chang-Ming	17	Ho-Chuan	91
Chang-Ning	131	Hsin-Wen	132
Chang-Sheo	93	Hsuan	22
Chao-Hua	6	Hua-Yang	67
Cheng-Ko	11	Hung-Ya	95
Cheng-Tu	68	I-Lung	36
Chi-Chiang	119	I-Ping	113
Chi-Hsien	130	Jen-Shou	87
Chia-Chiang	96	Kai-Chiang	39
Chiang-An	126	Kai-Hsien	23
Chiang-Pei	92	Kao-Hsien	123
Chiang-Tsin	118	Ku-Ning	135
Chiang-Yu	18	Ku-Sung	133
Chien-Chiang	82	Kuan-Hsien	27
Chien-Ko	19	Kuang-An	77
Chien-Wei	112	Kuang-Han	49
Chien-Yang	70	Kuang-Yuan	7
Ching-Fu	124	Lan-Chung	35
Ching-Hua	1	Lei-Po	120
Ching-Shen	97	Li-Fang	2
Ching-Tang	69	Liang-Shan	59
Ching-Yen	98	Lo-Chi	71
Chu-Hsien	57	Lo-Chiang	31
Chung-Chiang	51	Lo-Shan	111
Chung-Hsien	60	Lu-Hsien	116
Feng-Chieh	25	Lung-Chang	115
Feng-Tu	80	Ma-Pien	121
Fu-Hsi	12	Mei-Shan	86
Fu-Shan	13	Miao-Hsien	3

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Name of District	Index No. on Figure 11	Name of District	Index No. on Figure 11
Miao-Kung	14	Sin-Tu	48
Mien-Chu	30	Siu-Shan	84
Mien-Yang	32	Sui-Ning	72
Ming-Shan	62	Sui-Yung	134
Nan-Chiang	8	Sung-Pan	136
Nan-Chuan	108	Ta-Cho	104
Nan-Chung	55	Ta-Chu	58
Nan-Hsi	125	Ta-Hsien	38
Nan-Pu	34	Ta-I	42
Nei-Chiang	102	Tang-Ling	85
Ning-Shui	78	Te-Yang	50
Nou-Hsi	127	Tien-Chiang	79
O-Wei	110	Tsang-Hsi	20
O-Pien	109	Tsung-Ching	43
Pa-Chung	21	Tsung-Nai	41
Pa-Hsien	107	Tsung-Nin	45.
Pao-Hsien	26	Tung-Chiang	9
Pei-Chuan	4	Tung-Liang	105
Pei-Ling	94	Tung-Nan	90
Peng-An	56	Tzu-Chung	101
Peng-hsi	73	Tzu-Tung	33
Peng-Hsien	28	Tzu-Yang	88
Peng-Shan	65	Wan-Hsien	40
Peng-Shui	81	Wan-Yuan	10
Pi-Hsien	46	Wei-Yuan	100
Pih-Shan	106	Wen-Chiang	44
Ping-Shan	122	Wen-Chuan	15
Ping-Wu	5	Wu-Sheng	75
Pu-Chiang	63	Yen-Ting	53
San-Tai	52	Ying-Shan	37
Shei-Hung	74	Yo-Chi	76
Shih-Chu	61	Yu-Yang	83
Shih-Fang	29	Yun-Lien	129
Shuan-Liu	66	Yun-Yang	24
Si-Chung	54	Yung-Chang	103
Sin-Fang	47	Yung-Chuan	117
Sin-Tsing	64	Yung-Hsien	99

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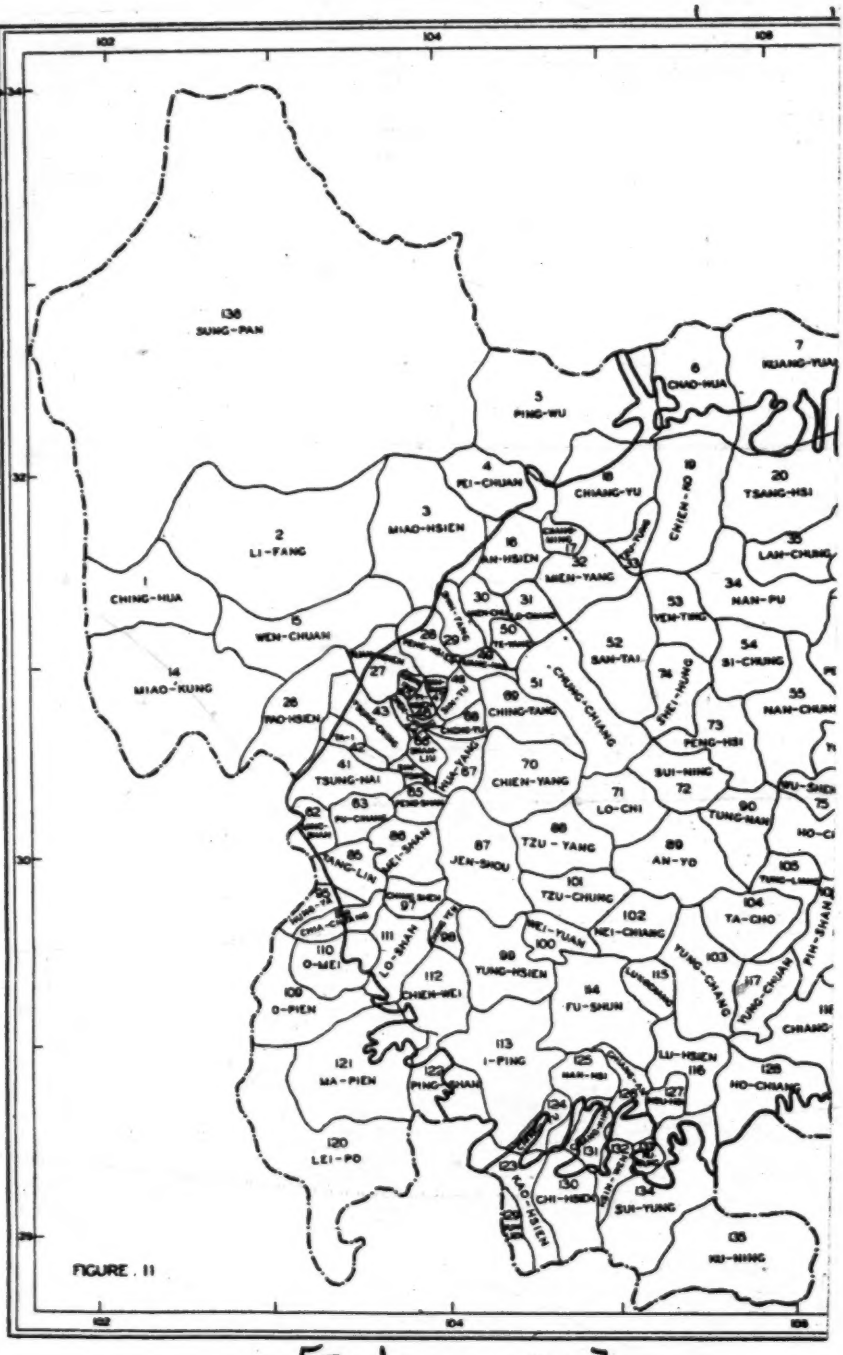

[End map 7(a)]

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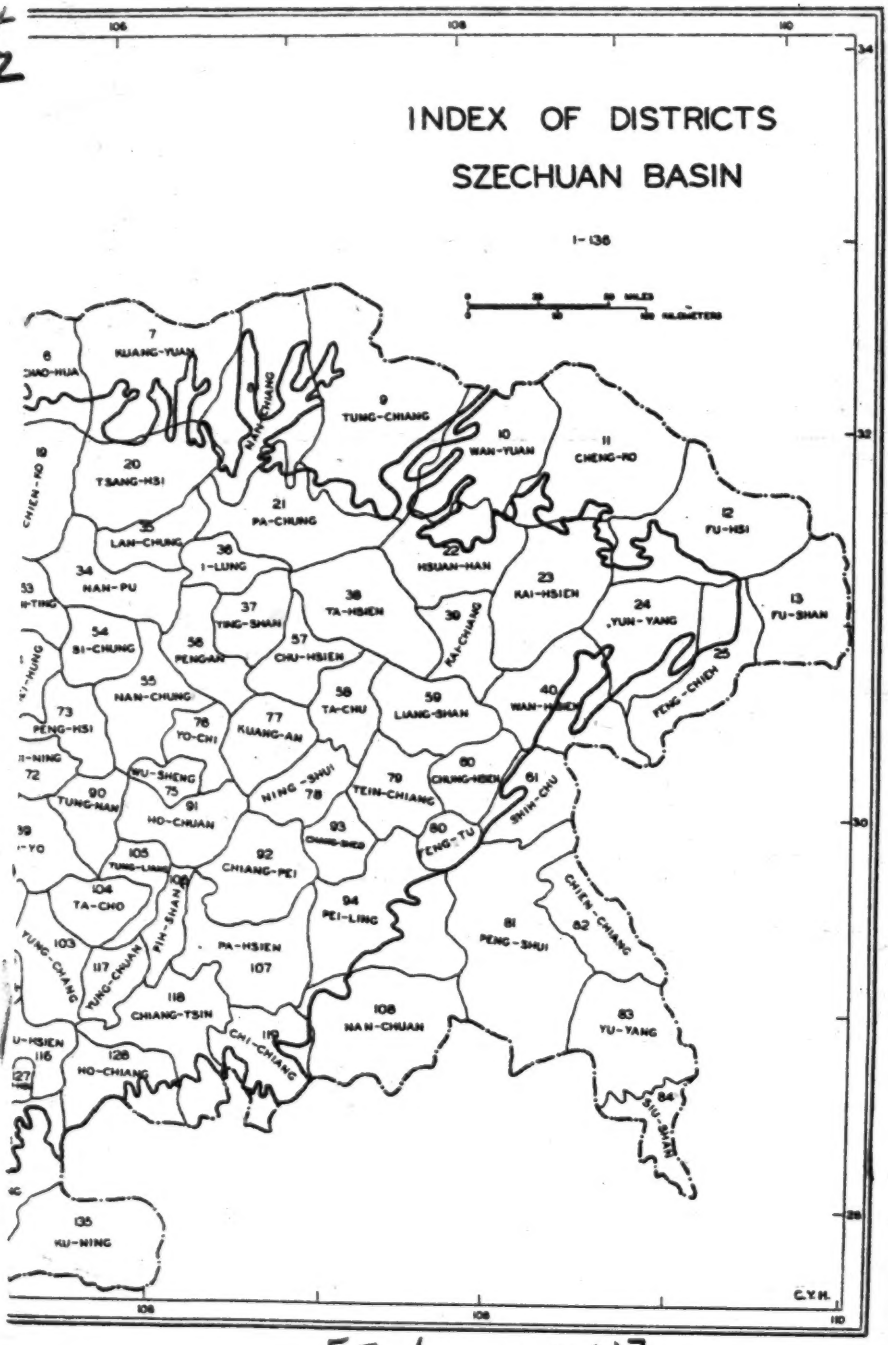

[End map 7 (b)]

/190/ Through Li the secretary I received the first certain news about the theater of war in Ba tang where Tschao ör fong had for the past year been revenging the death of the resident minister who was murdered by the Tibetans in 1905. Nothing was made known about it in Hsining and we heard only vague reports about it in Tschendu and Dscherku ndo. According to these reports sometimes the Tibetans and then again the Chinese were said to be the victors. The Shensi merchants of Dscherku had urged me not to travel to Ta tsien lu and said that on account of this war they had not received any new goods. Even in Tschoktsen the merchants could not tell me whether the big tea route to Ta tsien lu was even open, and it was not until now that I heard some details about the situation and learned of the battles to which His Excellency Von Mumm had referred in his writings years before. IC 726

On April 17 in the late afternoon my cavalcade reached Tschanggu. We first came to the monastery bearing this name, then to the village, and finally to the old castle. All three are on the right bank on a broad terrace 200 meters above the river which makes a large bend here. The ascent up the Tschanggu mountain is steep. It was too much for two of my horses. Half way up my old white riding horse which I had bartered at the Hartschiu yurts from the young Rengan horse thiefs, suddenly hung its head. Even without its saddle it was unable to lift a foot, and succeeded in staggering down to the Tsa lung Chu Valley only after we had poured some brandy into it, but it died at a mill down in the valley. A second horse, a young chestnut from Lab gomba, developed a weak pulse and could not climb the mountain, but in the following night it recovered sufficiently so that it was brought to me in Tschanggu where I received just 10 rupees for it. With my final strength, therefore, I just succeeded in reaching the place where the first Chinese administrative official ruled. C 361

The Tschanggu mandarin's official title was "Lu ho tenn hsien," that is, colonial district of the Lu River. Thus, he was at the same time Tung ling, that is, officer. His yamen lay in the old Tu se castle; he occupied the sixth story. Cage gallows (mo lung) three meters high stood like sentinels in front of his gate. His sign-board consisted of heavy K'ang boards and little boxes like bird cages, except that they contained skulls of robbers instead of canaries, and announced to everyone that he was not a person to be fooled with. C 634

Two servants quickly appeared from behind the cage gallows. They were dressed in colored velvet and silk and requested me immediately to visit their da lao ye. Was it the sight of the grinning skulls that

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634 evoked respect and unqualified obedience in me, or was it plain curiosity to see the man who dared to deal so roughly with the Fan-tse? I did not say a word, but climbed quickly down from my horse and followed the Chinese who hurried on ahead of me. First we dashed around three or four corners, then, no less quickly, we climbed a steep wooden stairway, then another, and still another whose treads were even steeper. The soldiers helpfully pulled and shoved me up. Again we rounded a dozen corners, hurried through a labyrinth of rooms, a school, servants' rooms, kitchens and soldiers' rooms, finally reaching the rooms of the mandarin where I, completely out of breath, found myself in a nicely paneled room standing opposite the "Wu da lao ye."

/191/ The "grand old gentleman" was a dignified, slim man with energetic and intelligent features and clever little eyes. His pale yellow skin contrasted sharply with the healthy brown of his servants. He was one of the modern officials of China, one belonging to the new era which was dawning, but he also still kept to the old customs and therefore very seldom went out. Most of the time he went forth from his castle like a spider along the various threads of his governmental system. He was a Hankow man and had been here only two years. In this short time he had, along with a retinue of only 15 Chinese officials, succeeded in bringing peace and order to a territory as large as a Prussian province and more turbulent than one can imagine, and in making it possible for his countrymen to pursue their peaceful activities as farmers. If ever he goes out, all the Tibetans bow their heads, get down from their horses and remove their caps, as though they were in the presence of a holy lama. This sort of thing the Hsining people who are so very proud of themselves and think they are such heroes, have never achieved. His soldiers carry orders as far as Dergi, in fact he settles lawsuits among Tibetans as far up as Tschoktsen and into territory presumably ruled by the Hsining amban.

Addressing me with gruff but amiable brevity, the mandarin welcomed me. As a representative of China he seemed honestly glad to know that I was on this side of Tibet all in one piece, and gave me to understand that, as far as he was concerned, no European would get past him into Tibet.

574 We conversed for a while and the thoughtful host himself offered me warm, sweet cakes, when a few Tibetans came and put my boxes and bags outside the door. I wanted to excuse myself that the men had mistakenly carried my things into his house when he interrupted